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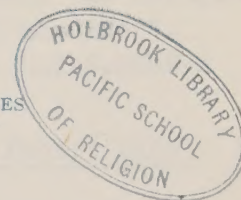
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the WORLD ALLIANCE for INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES
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the WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION
the WORLD'S STUDENT CHRISTIAN FEDERATION
the WORLD COUNCIL OF CHRISTIAN EDUCATION



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AMSTERDAM SPECIAL

Laymen Have Important Part in First Assembly of Churches

Among the thirty-two persons who will give formal addresses at the first Assembly of the World Council of Churches to be held this August in Amsterdam, three of them will be given by lay women and five by lay men.

Mrs Kathleen Bliss, editor of "The Christian News-Letter" of England will address one of the plenary sessions of the Assembly on the subject of "The Church and the Disorder of Society" which is the subject of the Study Commission of which she is a member. Mrs Bliss has also contributed to the volume which this Commission has produced. Mrs Douglas Horton, President of Wellesley College, Wellesley, Mass., U.S.A., will speak at a public meeting which will deal with the subject "Christian Witness in the International Order". The third speaker is Miss Sara Chakko of India and Principal of Isabella Thoburn College. Miss Chakko will also address a public meeting along with three other speakers. The subject to which they will address themselves is "Christian Witness in the World". Mrs Leslie E. Swain, of the United States, will be one of three speakers at a public meeting on September 2nd, when the future of the World Council of Churches will be discussed.

Dr John R. Mott, one of the five presidents of the World Council and Nobel Prize winner, is one of the laymen to address the entire Assembly. Others are Prof. J. Ellul, in the Faculty of Law in the University of Bordeaux, the Rt. Hon. Ernest Brown, Privy Councillor and former member of the British Cabinet, Mr John Foster Dulles, lawyer and delegate of the United States to the United Nations.

Two hundred and twenty-two laymen will be a part of the Assembly, 108 women and 114 men.

Among the lay women there will be 17 delegates, 30 alternates, 9 consultants, and 52 visitors. The lay men will have 41 delegates, 35 alternates, 15 consultants, 3 observers, and 20 official visitors.

Two of the four study sections for delegates will be chaired by laymen. Dr C.L. Patijn, Councillor in the Ministry of Economic Affairs for Holland will chair the section dealing with "The Church and the Disorder of Society", and Mr

Kenneth G. Grub, Director of the Hispanic Council in London, will chair the section which will grapple with the subject of "The Church and International Disorder".

E.P.S. GENEVA

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INDIA

Women's Growing Influence in Indian Public Life

The Hon. Rajkumari Amrit Kaur, Minister of Health for India, and representative of her government at the meetings of the World Health Organisation, who is a member of a well known Christian family, spoke to a group of representatives of international organisations in Geneva at a meeting arranged by the World's Y.W.C.A. on July 5.

The achievement of independence for India had meant freedom, but also responsibility, said Rajkumari Amrit Kaur. She spoke of the tremendous needs of her country in the social, medical and educational fields. The partition of India had caused a refugee situation on a scale hardly realised in Europe, and the efforts to meet their needs had meant a diversion of effort that might have gone into the task of building up the country.

With a population of 98% village dwellers, 15% literacy among men and only 5% among women, the fundamental need was for basic education, and there was scope for an almost limitless number of teachers. "We could absorb at least four million", she said.

The new constitution of India recognises no distinction on the grounds of sex in social and political opportunity. She spoke of the increasingly responsible part which women are taking in all directions, and made reference to the new Social Training School which the Y.W.C.A. of India has established in New Dehli. Being only the second professional school in all India to provide trained social workers for a population of four hundred millions, it has very heavy responsibilities. The Chairman for the School is Miss Sarah Chakko, Principal of the Isabella Thoburn College in Lucknow, and the chairman of the Advisory Council Mrs John Matthai, wife of the Minister of Transport - both active members of the National Y.W.C.A. of India. The number of students has risen from six to twenty in a year, and already some who have completed the course have taken part in relief work among the refugees. Those responsible for the School believe that the timeliness and urgency of the project in applied Christianity are equalled only by the desire of young India to prove its capacity for the responsibilities of freedom.

E.P.S. Geneva

UNITED STATES

Controversy Regarding Church and State Relationships

Twenty-four Protestant leaders have issued in New York a statement warning that the recent Supreme Court decisions on separation of Church and State (see E.P.S. No. 15) "will greatly accelerate the trend toward the secularisation of our culture".

Asserting that they were in favour of separation of Church and State "in the sense which we believe to have been intended in the First Amendment", the Protestants leaders (among whom are the Rt Rev. Angus Dun, Episcopal Bishop of Washington D.C., Dr Douglas Horton, secretary of the General Council, Congregation-

al Christian Churches; Dr Henry S. Leiper, executive secretary, American Committee for the World Council of Churches; Professor Reinhold Niebuhr, Union Theological Seminary; Dr Henry P. Van Dusen, president, Union Theological Seminary; Bishop James C. Baker, Methodist Church; Prof. Robert L. Calhoun, Yale University Divinity School, etc.) protested, however, "against the interpretation that has been formulated by the Supreme Court.

The text of the statement is as follows:

"Recent decisions of the Supreme Court have extended the meaning of the constitutional prohibition of an establishment of religion so that any action by the State that is intended to benefit all religious bodies without discrimination is forbidden.

"This development of the conception of separation of Church and State seems to us to be unwarranted by the language of the First Amendment and to bring about a situation in which forms of cooperation between Church and State that have been taken for granted by the American people will be endangered. We believe that, whatever its intention may be, this hardening of the idea of 'separation' by the Court will greatly accelerate the trend toward the secularisation of our culture.

"We favour the separation of Church and State in the sense which we believe to have been intended in the First Amendment. This prohibited the State from giving any Church or religious body a favoured position, and from controlling the religious institutions of the nation. We contend that Jefferson's oft quoted words 'wall of separation', which are not in the Constitution but which are used by the Court in the interpretation of the Constitution, are a misleading metaphor.

"Cooperation, entered into freely by the State and Church and involving no special privilege to any Church and no threat to the religious liberty of any citizen, should be permitted. As Protestants we desire to affirm this interpretation of the American doctrine of separation of Church and State, and to protest against the interpretation that has been formulated by the Supreme Court.

"The situation created by these decisions of our highest court makes clear that it is important for our great religious communions, without obscuring their differences of faith and policy, to explore the possibilities of working together. Only as we realise such possibilities shall we succeed in maintaining the religious foundations of our national life".

E.P.S. Geneva

SPAIN

Spanish Hierarchy's Warning Regarding Protestantism

The Spanish hierarchy, in a joint statement addressed to Spanish Catholics and signed by Cardinal Pla y Daniel, Primate of Spain, "warns against the proselytising activities of non-Catholics", reports the correspondent in Spain of the "Religious News Service" (New York).

The statement deals largely with Article 6 of the law of 1945 called the "Fueros de los Espanoles" (see E.P.S. No. 36, 1945), which states: "The profession and practice of the Catholic religion, which is that of the Spanish State,

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will have official protection. No one will be molested for his religious beliefs, or in the private practice of his religion. No external ceremonies or manifestations other than those of the Catholic religion shall be permitted".

The statement declares: "There is no justification, as some Protestants have done, for calling Article 6 a law of liberty of cults, or, what is worse, carrying on proselytising and acts of public worship as if liberty of cults had been implanted in Spain".

The question of the liberty of cults, continues the statement, is one of dogma and ecclesiastical right, which has been resolved by papal encyclicals and are of "concrete application to each nation, according to existing circumstances". Quoting from the Encyclical on Human Liberty issued by Pope Leo XII in 1893, the bishops point out that the faithful "have a most sacred duty to belong to the only true Church founded by Christ" and that Leo XII taught that liberty of cults cannot be defended, although in certain cases and circumstances "a toleration of cults may exist".

"Certainly in Article 6 of the 'Fueros de los Espanoles'", the statement goes on, "some element of tolerance of dissident cults was extended to foreigners residing in Spain and who came from countries where the majority of the population is Protestant or where there are numerous non-Catholic minorities. However, in conformity with the principles taught by His Holiness Leo XII, toleration in Spain was reduced to the limits to which it ought to be reduced... the recognition of private cults, but without permission for external manifestations" (underlined by E.P.S.).

The statement declares that non-Catholic Spaniards are "so insignificant in number" that they cannot be taken into account in any law intended to embrace the whole community.

"It is impossible to have faith in the Catholic Church", the bishops say, "without desiring Catholic unity as an ideal for all nations and states". The Spanish Catholics "will never pass over to any of the Protestant confessions", but that "does not mean that a campaign of Protestant proselytising may not cause harm to some incautious souls...".

"Dogmatic intransigence is intransigence in the defence of revealed truth and is essential to Catholicism, but nobody believes that this intransigence is incompatible with serenity, understanding, and the true charity which Christ taught us to exercise toward our enemies...".

"Blessed the hour... when attacks against the Catholic Church by the confessions which recognise Christ will cease, and we can rally the forces of all those who believe in Jesus and in the treasures of the spirit against materialism and its consequences in social and political order of tyrannical totalitarianisms of all kinds."
E.P.S. Geneva

Concerning the Interview with P. Boyer: In the Ecumenical Press Service of June 18/25 we published an interview which appeared in the "New York Herald Tribune" of Paris. We had no reason to believe that this interview did not reproduce the

exact words of P. Boyer. But P. Boyer has let us know that he could not accept the text as the exact expression of his thoughts. E.P.S. Geneva

INDONESIA

Towards Union of Protestant Churches

On May 31, 1948 a most significant meeting of the Synod of the Protestant Church in Indonesia opened in Buitenzorg near Batavia, in the presence of two Ministers of the Dutch Government and many Indonesian authorities.

The Protestant Church in Indonesia is composed of four Churches: Minahassa, Molukkas and Timor, while the fourth is formed by partly Dutch speaking congregations in the cities. The missions founded several other Churches; the Batak Church in Sumatra, the Dajak Church in Borneo, the Halmaheira and Posso Churches in Celebes, and the New Guinea Church. Their concerns are supervised by the Missions Consulate in Batavia. During the war all the Churches in Indonesia became independent, as ministers and missionaries were imprisoned.

At the Synod the Chairman of the Minahassa Church, the Rev. Wenas, pleaded for independence of each Church, but at the same time for some form of union. He appealed to the Missions Consulate and the delegates of the Netherlands Reformed Church to help finding a solution.

On June 8, the Synod accepted a working draft based on the Presbyterian church order. Each Church will be independent and have a Synod of its own. The Churches are united in a General Assembly, composed of the representatives of the different Churches. The four Churches have sent a message to all the other Indonesian Churches asking them to join the new organisation. E.P.S. Geneva

GERMANY

Christianising of Today

During the 700 years festival of the Schwerin Cathedral, the Berlin Bishop Dibelius pointed out that a new phase in the Christianising of the German people is beginning in these days. The Church will not go into the Ghetto, but will exist by maintaining its duties towards baptised and unbaptised people. Christianising should be started in the Church itself. Bishop Dibelius outlined the programme of the Church by saying that there should not be one single person among the whole German people who has not heard the Christian message. Perhaps the last phase in the history of mankind has arrived. For this reason no time must be lost, and everyone should take their responsibility seriously.

E.P.S. Geneva

GERMANY

Church and Currency Reform

A representative of the German Evangelical Church in a recent interview told the Ecumenical Press Service the following concerning the effects of the currency reform on church life.

In the laws dealing with currency reform, among all the bodies provided for by them, one is omitted; the Church. The Church is not regarded as the State, with local administrations or economic entities; it is treated like a private person. That means practically that the Church is left to the resources coming

from its congregations. During this temporary arrangement the administration of the Church is severely at a standstill. It will receive support only when the congregations are able to liquidate money, and thereby fulfil their obligations towards the Church. Each telephone call has to be checked and approved as every penny counts. Also outgoing letters are under "censorship". Owing to the high mailing costs the more important letters have precedence. Salaries of the church-workers have been paid up to one-third, in some districts up to one-half of the total salary. It is hoped that by October these living conditions will have been overcome in so far as the current work of the Church will be no longer subject to restrictions.

But the greatest concern of the Church is the fact that the social aspect did now receive enough attention in the currency reform. The people with small savings up to 2000 marks, for example, lose practically the total of their savings because they can get only 10% on these savings, the rest being lost. A family of 5 receives 60 marks per person, i.e. 300 marks. On a sum of 3000 marks savings they have lost 2700 marks. Those who have made no savings receive the same sum (60 marks - from which sum 40 marks are paid on account) as the others, and need not abandon anything to the State. Wealthy people also lose 90% of their savings; on the 10% they can keep, they receive for the time being only 5%.

E.P.S.Geneva

U.S.S.R.

Interview with the Archbishop of Odessa in Paris

In its issue of July 9, 1948 the Paris Russian periodical "Les Nouvelles Russes" published an interview which it had had with the Bishop of Odessa and Kherson, Archbishop Photius, who arrived in Paris for a visit of several weeks.

When he was asked about the number of congregations in his diocese, Archbishop Photius replied that within the church district of Odessa there are 238 active congregations with their own priests. Out of this number 22 are in Odessa itself. Furthermore, there are several congregations without their own priests, which are therefore cared by priests of parishes in the neighbourhood.

In the ecclesiastical district of Kherson there are 6 churches in the city of Kherson and 124 parishes with some additional congregations with no priest of their own. Thus, the number of congregations in both districts of Odessa and Kherson amounts to 362. In Odessa also is a convent with 90 nuns, and in the environs of the town also 2 monasteries. In Uspenski Cathedral in Odessa there is the miraculous icon of the Blessed Virgin of Kasperow. Besides this there is a theological seminary in Odessa. "There has been no change in the life of the Russian Church in the last 18 months", said Archbishop Photius. As before services are being held for large congregations, especially on Sundays.

After having given details on the numerous relics in the various churches worshipped by the Christians, the Archbishop declared: "We are looking quietly to the future of the Church in the world. Not mankind, but the Holy Spirit brings it a rich harvest, and the fields are white already to harvest".

The following question was put to Archbishop Photius: "From what source are the necessary scientific means of instruction coming which are needed by the

seminaries for their reconstruction work? In particular, how does this apply to the theological seminary in Odessa?"

"A great deal of the books, answered the Archbishop, have been kept privately, especially in the possession of the priests. But we receive the necessary material also from the Patriarchate. For the present we use the older text books".

"Has the printing factory of the Synod been reestablished, in order to print the liturgical books needed in other countries?"

"The printing factory, replied the Archbishop, has not been reestablished yet. It is hoped to do so as soon as the necessary space has been vacated in the Troize Sergievskaja Lavra, near Moscow. Letters are available, but we can not start work before the printing factory has been transferred to the Lavra, which will also shelter the Moscow Theological Academy. This is, for the present, still in the Novodievitchi monastery." E.P.S.Geneva

GERMANY

The Assembly of the Evangelical Church (EKD) in Eisenach

The Assembly of the Evangelical Church in Germany (EKD) - see E.P.S. No 20 - began on July 9, 1948 at Eisenach, in the Russian zone. It was a most important conference and it may be decisive for the following constitutional development of the Evangelical Church. Not only all the bishops and special leaders of the different "Landeskirchen" (regional Churches) were assembled but the congregations themselves were represented by the members of the synods of their respective Churches. Bishop Wurm, of Stuttgart, has been elected to be the chairman of the Council of the Evangelical Church in Germany. He will be assisted by Bishop Dibelius of Berlin, Bishop Lilje of Hanover, Bishop Meiser of Munich, Bishop Hahn of Dresden, and President Martin Niemöller. On the first two days of the Assembly the forthcoming constitution of the Evangelical Church in Germany (EKD) was discussed confidentially.

The Eisenach Assembly which has decided on the constitution and on the question of church unity in Germany has 145 members and the same number of alternates. Every Church which is a member of that Assembly is entitled to send one representative to Eisenach. The second group of members has been elected by the synods of the member Churches. The number of delegates has been fixed according to the number of members of the Church concerned. A third group consists of 25 members who are appointed by the Council of the E.K.D. The Unity of Brethren (Moravians) and the League of Free Reformed Congregations in Germany sent one member each as consultants. Two thirds of the delegates are theologians and one third are laymen.

Alliance of Lutheran Churches in Germany (VELKD)

The Assembly of the Evangelical Church in Germany at Eisenach was preceded by the first general synod of the United Lutheran Church in Germany which was being held also in Eisenach. A constitution was accepted unanimously and therefore the basis founded of the Alliance. The constitution will come into force as soon as it has been ratified by at least three of the church organisations.

The "Landeskirchen" of Bavaria, Hanover, Sleswig-Holstein, Hamburg, Brunswick, Schaumburg-Lippe, Thuringia, Mecklenburg and Saxony were represented on the General Synod. The Lutheran Churches of Württemberg, Oldenburg, Lübeck and Pomerania had sent observers. A preliminary council of leaders was selected. This council represents the United Lutheran Church of Germany, and members of the council are: Bishop Meiser of Munich, Bishop Beste of Schwerin, Church Councillor Hertrich of Hamburg, Church Councillor Kotte of Dresden, and President Ahlhorn of Hanover.

The assembly discussed constitutional issues and the question of a unified hymnbook and a unified liturgy for the Lutheran Churches. The discussions on the relations between the Lutheran Church and the Evangelical Church in Germany were very important. It was stated that the formation of a united Lutheran Church is not to be regarded as exclusive, and is not directed against an alliance of all Evangelical Churches in Germany which will be discussed and decided upon on the general assembly of the EKD in Eisenach. E.P.S. Geneva

GERMANY

The Statement of the Holy Office and the Una Sancta Movement

What are the reactions on the statement of the Holy Office in Rome regarding relationships between Roman Catholics and non-Catholics? (see E.P.S. No. 24/25).

The Munich weekly periodical "Der Ueberblick" published in its No. 28 a statement on the last meeting of the German members of the Una Sancta Movement. This movement has its origin in German Roman-Catholic circles and aims at "removing misunderstanding and suspicion between the Christian confessions and in supporting a better mutual understanding". It held a conference on June 26 and 27 near the lake of Starnberg, at which the activities of the World Council of Churches were also discussed.

"The statement of the Holy Office", writes the periodical, "was discussed and the Roman Catholic delegates made it quite clear that they would accept the orders of their Church in the Una Sancta work. The services during the conference were held according to the warning of the Holy Office as separate services, but all participants were united in the closing devotions in a common prayer." E.P.S. Geneva

DENMARK

Church and State

The Conservative Party in Denmark has set up a committee which is to study the relationships between Church and State. This committee will probably introduce a bill which will guarantee to the Church a greater independence of the State, possibly in such a way that the Church will decide for itself on all matters except financial ones, which will still be decided upon by Parliament and the Ministry for Church Affairs. The setting up of the committee is a direct result of the controversy caused by the passing of the bill which gave to women the right of access to ecclesiastical offices. E.P.S. Geneva

